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ABSTRACT

This report summarizes two joint sessions held by the Indian Nations At Risk Task Force and the National Advisory Council on Indian Education to hear testimony on issues in Native American postsecondary education. Issues and problems are: (1) recruiting Native students and helping them choose a college; (2) difficulties Native students face at college, such as racism, lack of support, unfamiliar or uncomfortable social situations, and insufficient academic preparation; (3) inadequate student financial aid and funding for tribal colleges, and problems of Indian identification related to eligibility for financial aid; (4) the need to expand the tribal college system and develop cooperative agreements with four-year institutions; and (5) the need to shift programmatic emphasis at tribal colleges to multicultural education, integration of Native studies throughout the curriculum, and traditional Native values and concepts, and to develop instructional materials that address these areas. Office of Indian Education fellowships are discussed, with suggestions that recipients be placed under some obligation to the Indian people. Recommendations are suggested to aid the adjustment and retention of Native college students and to increase and prioritize funding available for student financial aid. (SV)

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INAR/NACIE Joint Issues Sessions
NIEA 22nd Annual Conference - San Diego, California
October 16, 1990

"Postsecondary Education"

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INAR/NACIE Joint Issue Sessions
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Summary: "Postsecondary Education"

The first session on postsecondary education was co-hosted by INAR Task Force member Bob Martin. The second session on this issue was co-hosted by INAR Task Force member Janine Pease-Windy Boy and NACIE Council member Margaret Nelson. The following issues, recommendations, and exemplary programs were discussed:

I. **Recruitment**

- There is strong competition among colleges, universities, and trade schools to attract Indian students. A directory should be created to describe the benefits and trade-offs for each institution so students would know about their various postsecondary options. Competition among institutions would inspire the institutions to provide attractive services such as financial aid or tutorial assistance to interest students in attending their school.

- The American Indian Science and Engineering Society in Boulder, CO, was formed about 13 years ago. It offers positive activities such as mentoring, program development, teacher training, job fairs, and science fairs, in addition to highly respected role models. Organizations such as this one are able to publicly demonstrate their benefits though conferences and publications. They serve many functions by helping Indian students find jobs, funding, and scholarships.

II. **Student Retention**

Problems

- I went to a large university where I had no understanding of the system. My major source of survival came from the fact that my brother had gone to school there and he told me the process. Nevertheless, I still felt that the registration system was as excruciatingly difficult as any class I ever attended.

  I am just short of finishing my doctoral program and I recognize that the probability of success was strongly against me. For me to graduate from high school was a significant step, but attending a postsecondary institution put me among a very small minority of Indians. I am even in a smaller minority because I completed my bachelors degree and am currently working in a doctoral program. Every time I went back to school I experienced pain and bewilderment. I did attempt a master's program that I didn't complete. When I first started work on my doctoral program, I almost turned around and went home before I even got to the institution. These experiences and the level of emotional pain I have felt makes me extremely sensitive toward students who attend postsecondary institutions, including those in tribal colleges. Currently I am a counselor. I've been at Salish Kootenai College for five years, and every quarter I see students coming in with that same level of pain, even though it's an Indian institution on the reservation.

  Most of the discussion I hear regarding retention of Indian students in postsecondary institutions seems to center around skill levels, preparation in high school, and math and

science ability. But I don't believe these are the key issues. I feel intrapersonal issues cause the highest number of dropouts.

I believe that the whole public school system is destructive, not only for Indian people but for non-Indians as well. Linear thinking and non-holistic thinking taught in the education system don't work. One of my teachers says that he believes most social diseases can be directly traced to public schools and the trauma they cause young people. The whole system needs to be examined.

- A lot of students, especially those coming from reservations, don't know how to handle being around the majority people. Most of their social contacts have been with Indian people. We have a lot of girls going home pregnant because they don't know how to handle peer pressure. Some students have problems with drinking because they were not able to do it at home, or they did it in a different way.

- Many students who leave home to go to college do not realize that racism and discrimination exist there and they need to know how to handle it. We handle it differently at home than we do at an institution because it's a different type of racism. There is such a thing as institutional racism that the institutions need to deal with, but the students also need to be able to deal with it.

- One of the biggest handicaps or problems that students encounter is their lack of high school preparation for college. They have a more difficult time when they reach the college level. For this reason, our college has developed some developmental courses in math and language arts to meet those needs.

Recommendations

- If we're just going to talk about postsecondary institutions and how to get Native American people to stay, then we need to concentrate on a holistic, medicine-wheel approach where spiritual, mental, emotional, and physical areas are all addressed. An extensive mentor program may be a start in this direction. I also believe we need extensive sensitization for the instructors regarding Indian people. Ignorance of Indian culture and learning styles is not an excuse.

- Having more minority faculty and staff at universities would increase the likelihood of Native Americans completing their degree programs.

- In order to assist Indian students in being successful, contacts need to be developed before they enter the institution. I was so shy that if I had an hour between classes, I would drive ten miles across town to go home because I felt inadequate and uncomfortable in undefined situations such as in student lounges, student unions, or even cafeterias. During my second quarter in college, I took a Native American studies class and I really think that is what kept me in school. I became familiar with an instructor who informed me of the Native American Studies Program of which I had previously been unaware. I used that contact as an excuse to go to the Native American Studies Program and visit with this instructor. Then I discovered a place that I could go and feel safe in between classes.

- We need to prepare Indian children at an earlier age for college. We need to reach into the lower grades in order for students to be successful and not so crisis-oriented, especially if you want to plant the idea of college and set the expectation that yes, you can go to college if you so choose.

- Students should be given a realistic understanding of what is involved in going to college and what it takes to be successful. In my work in four-year colleges I have had a number of students from rural communities who didn't have the faintest idea of what it took to succeed.

- To recognize the trauma that has occurred to the Indian people as a whole over the years, you need to have adequate counseling and people who really understand how Indian children feel and think. I come from a broken family. I'm in the third or fourth generation of alcoholism in my family. One of my children has an alcohol and drug problem and I still have little ones whom I worry about. The drinking and drugs is just a symptom of what is really going on. I went to a college in California where there were only six Indians. This was quite a shock, coming from the reservation. I went to a little two-year junior college at Hartnell and I got kicked out. I didn't drop out--they threw me out because I raised so much Cain. We did get active as an Indian group, but we were a wild bunch so they threw me out.

  To feel a part of a school, students have to have a closeness and be recognized. Our reservation college is one of the fastest growing colleges right now. All of the students who are fresh out of high school seem to experience culture shock. I don't know how we're going to prepare them for college except maybe teach them some skills such as how to budget, how to manage money, and who to talk to.

  I have three children in college and they're struggling. Two of them have children themselves, but they don't have parenting skills. We need day care for Native Americans in our local colleges and colleges throughout the nation.

- It would help if there was a way to enable parents to go and visit their children in college. I know it would have helped me when I was struggling through my first year of school. When a relative shows up and sees that you're really trying, it makes you try harder.

- We need some Elders to pull the students up, to talk to them, give them pep talks, teach them about prayer, and about the circle of life. I predict that 99 percent of our students don't understand that. They need the culture. And this can be meshed together with the non-Indian society. It works--I've seen it work.

- A support system is one of the most needed things, whether it comes about through students banding together or through a counselor or some kind of organization. A support system is tremendously important because everything is so strange when you go away to college. The food is strange, the surroundings are strange, the people are strange, and you feel so much on the outside. Just to have something or someone there to reassure you is tremendously important.

- I did poorly during my first quarter at a community college because I started with classes that were beyond my abilities. I think there should have been somebody to advise me about what courses to take.

Programs That Work

- One of the goals at Haskell is to reduce our attrition rate. We have taken the student assistance model from the Hazelden Foundation and adapted it to meet our needs. This is an intervention model that uses a team approach. At Haskell, if a student has a problem, a team consisting of the dorm advisor, academic advisor, and social advisor supports the student in a positive manner. Traditionally one advisor didn't understand what was happening in the other realms of a student's life. But by bringing all of the advisors together, if a student has

a problem, he or she has a support system that incorporates important people from all areas of the college setting. We hope this process will help build self-esteem. Furthermore, this model is goal-oriented. Thus, if a student has a problem, intervention will include a written plan of action that articulates specific goals.

- Recruiting numbers of minority students and faculty is good, but you need to have a community that's ready to accept them. So we're doing a lot more with the community, getting them involved in activities on campus and in a mentoring program that was developed this semester. The mentoring program allows community members to work one-on-one with minority students. If nothing else, this builds contacts, so when students leave campus they have community people who have been involved with them for a couple of years and can provide good references for them. We have a half-time person employed as a mentoring program coordinator who works with a full-time minority recruiter. Each incoming freshman is set up with a sophomore. This is a peer mentoring component of the program. The sophomore becomes a mentor for the freshman just to be a friend, or a "cohort in crime." The juniors are given community mentors who are recruited by the administration. They go to lunch and talk about careers, education, required courses, and other such issues. Our chancellor actually goes to the Rotary Club, the Lyons Club, the Elks Club, and to different businesses in the community, such as large insurance companies, to recruit people with specific skills who can work with students.

III. Funding for Postsecondary Education

Inadequate Funding

- In 1968 all kinds of scholarship money was available, and then around 1971 there was a crunch. All of the sudden funding sources were either demanding matching funds or were refusing to help at all. This is where Indian people are now, in a funding crunch.

- There is a real need to train more American Indian teachers to work with Indian children in both public and Bureau schools, yet there is a continuing cutting of funds for higher education while costs of attending college skyrocket.

- Funding given out through the BIA has cutoffs at five years or ten semesters, whichever comes first. However, the average time for a student to finish a baccalaureate degree nationwide is currently six years. The regulations and policies clearly need to change accordingly.

- Often there is no funding available for people who live off reservations.

- I participated in the IEA, Title V, Educational Personnel Development (EPD) program at Penn State years ago and we were receiving the same stipend as is given today--$600 per month plus $90 per dependent. That was in 1974 and 1975; now it is 1990 and they are receiving the same amount of money despite the fact that inflation has doubled, tripled, or even quadrupled. This is an administrative decision within the Department of Education; it was not mandated by law. I ask that the Task Force and NACIE see if policy could be changed to reflect an increase in the living stipend that would be current for today.

- I get a certain amount of financial aid and I am also on welfare. Between the two sources of money I only receive around $400 per month. However, because I get financial aid, my welfare is going to be cut. There needs to be some federal law dictating that states not cut

off people's welfare just because they receive a little financial aid. This affects my grades because I have so many worries, especially because I want to take good care of my daughter.

- I think the tribal college system is the best thing we've done to get Native American people into postsecondary education. However, there is not enough funding for tribal colleges. Compared to any state formula, Native American institutions are not receiving adequate funding per student.

The Impact of Inadequate Funding

- A number of studies have shown that the reason students drop out of school is because of financial difficulties. If we can somehow address this concern, it would be a great boon for students and I think we would see more of a success rate. We need financial support, including money for books. We have to scrimp and save and petition different organizations and charities to donate to our cause so we can buy books for our students. The rules and regulations say that stipends can only be used for living and tuition. If we can include money for some incidentals, it would be a great help to our students.

- Funding from the BIA has a unit cutoff requirement so that Indian students cannot take classes outside of their majors even if they will personally benefit from the courses. Students are penalized for taking courses such as tribal citizenship, history, or sociology because they will reach their unit limit and their funding will be cut off.

- Because of the kind of developmental coursework that so many American Indian students need to take in the beginning of their postsecondary careers, their ability to receive financial aid throughout their college career becomes very limited toward the end of the junior or senior years. There is plenty of emphasis on science and math, but getting someone through a math or science major is very difficult because of the time it takes to make up for things missed in high school. A postsecondary experience could potentially be six years long. However, Pell grants will run out by then even for the finest students who do make up the developmental differences and become competitive to finish a degree in math or science. At Little Big Horn College we've had a number of students who simply ran out of financial aid, and there are very few opportunities or options available to them.

- In California and a few other states, a person needs a four-year baccalaureate degree plus a professional development year, which is a fifth year of school, in order to be certified as a teacher. If a person wants to be a special education teacher, that requires an additional two years on top of the certification for a basic credential. To be a principal requires an additional two years on top of that. None of these courses are considered to be at the graduate or undergraduate level; they are professional development years, and thus students in these courses are not eligible for funding under most BIA policies and procedures. We say we need more Indian teachers but there is no way to fund them to get their credentials because of this extra year.

- There is a critical need for well-trained leadership in Indian education. This means training people at leading universities in the country. One such program is the Native American Program, formerly the American Indian Program at the Harvard Graduate School of Education. In over 20 years, the program has assisted more than 150 Indians in obtaining masters and doctoral degrees. Our graduates are working for the benefit of Indian people in various roles across the country. Programs such as the one at Harvard need support, especially in the areas of student financial aid and program funding in order to remain a viable source of highly-trained leadership for Indian country. Harvard doesn't have a

concentration in Indian studies or Indian education, but there has always been a strong Indian presence at the School of Education which fulfills students' needs to discuss Indian issues in the form of seminars, informal discussions, and forums. The Indian students at Harvard have been a great resource to the professors and often find their knowledge to be in great demand. The school is research-oriented and somewhat theoretical so the students learn the theories to adopt to particular situations, including Indian education. The community of Indian students at Harvard, no matter how small, provides a support system to help the students through the program. In recent years, funding for programs such as Harvard's has diminished. The loss of federal support has threatened the viability of our program and others. It's time to strengthen the link between the critical needs of Indian education and programs that train Indian professionals at a high level. Funding needs to be renewed for these programs.

Problems with Eligibility Requirements

There are large numbers of Indian people in California who are not affiliated with Part 83 recognized tribes as listed in the Federal Register each year. Many of these people are individuals who are certifiable by the BIA as possessing a large quantum of Indian blood, who many have received numerous services over the years, who may have interests in trust allotments, but now because of changes in federal policy and the emphasis on tribal governments, are basically being abandoned.

Funding is a critical factor for Indian people to be able to complete higher education. In many federal programs, those dollars are unavailable to these large numbers of California Indian people. Because there are many aboriginal tribes in California that are not land-based, they don't have the luxury of operating as functional tribal governments. Because of policy shifts in the last five or ten years on how "Indian" is defined, we probably have thousands of individuals who have received services in the past from federal agencies and are being told that they no longer are Indians.

We have individuals that have gone halfway through college on BIA higher education grants who when they reapply are told they are ineligible because they are not Indian. This is in part because of the policy requirement of tribal certification. Well, if you don't have an organized, federally-recognized tribe, or if you are affiliated with a group that is recently unterminated and consequently has not been able to develop government systems, you are cut off from any kind of access to resources. Because of this, California is creating tremendous problems for access to higher education for aboriginal Indian people in the state.

In many statutes there are references to recognized tribes as defined by Part 83, which is the Bureau's annual listing of recognized tribes. This list came into existence about ten years ago. It is ridiculous to say that a person needs to be an enrolled member of a tribe on that list in order to qualify for a statue that came into existence 15 or 20 years ago--the list didn't even exist then. In my mind, recognition is meant to refer to other acknowledgements of the historical existence of a tribal group and the affiliation of an individual with that historical tribe. In California there are Wintus, Shastas, Midus, Talawas, and memberships comprising thousands of aboriginal California Indians that the Bureau can certify. But they are setting up systems to implement programs that basically cut off eligibility. For example, they may say, "We can certify you as Talawa and you've got a trust allotment, and therefore you are eligible, but all the monies are going to be handled through tribes."

Until recently, the Bureau did fund individuals who were not enrolled members of Part 83 tribes by certifying blood quantum. This system is still in place and it still could be utilized.

The Burden of Loans

- Loans are not a good solution. The NDSL program is one that is being deferred by a number of tribal colleges, including Little Big Horn, because we feel that we're contributing to a debt load that students shouldn't have to accept. This also presents a potential barrier for students who have to drop out of school at any point and then try to get back in later. In Montana there is some discussion whether a student who owes a loan from a previous institution can receive a deferment from an institution that as a standard defers administration of NDSL. These students have been ruled in default, but normally they would have a student deferment. However, because they are in a school that does not offer NDSL loans, they don't get a deferment; they go into default. Thus, some financial aid poses a terrific burden to American Indian students because of their incapacity to carry a debt load.

- There is always a dilemma in identifying who is or is not Indian. There was one student who identified himself as white all through high school, but when he came to the university he identified himself as Indian because of the available scholarships.

Recommendations

- Students need to know how to budget money before they go to college. Even those students that are getting enough funds often will drop out because they run out of money before the semester ends. It's not necessarily because they didn't get enough money, but because they just never handled money before and don't know how to budget.

- It is important that we do not simply base our funding packages on financial need. We need to base our funding on other things such as scholarship, tribal needs, and priorities of the schools. If there is a need for MDs, we need to fully fund people who can do this.

- Efforts need to be made to monitor financial aid programs on campuses so that BIA and tribal funds are not used to supplant existing aid that students are eligible for, but are used to supplement it.

- In the health professions there is a program that allows individuals to receive scholarships in exchange for committing a certain number of years to work in public health facilities. I would like to see the Department of Education consider something along those lines for other fields. Funding should be made available for students in exchange for working a set period of time. This would benefit the professions and would allow tribal people to pursue different areas where expertise is needed, such as librarians, computer experts, administrators, and many other professionals. This would be a way to direct graduates to locations where they are needed and also to encourage development in areas where tribes need expertise.

- One tribe provides financial aid and scholarships for tribal members to attend postsecondary schools. The only requirement of the tribe is that the student graduates. If the money is not used towards completing a degree, the individual at fault owes the tribe all of the money plus interest.

- Recently there has been a bandwagon approach by groups to create organizations to funnel money to Indian students for scholarships and program money. This could create a self-help funding source for Indians, but there is a validity problem with these groups concerning the overhead cut they take. If these groups really want to help, they can follow a policy similar to that of the United Way, i.e., to be a member in the organization, you have to have X less than

25 percent overhead or General and Administrative (G&A) costs. By setting a limit, people who are trying to profit from the organization would find the venture unprofitable. I see most of this as sucking blood from the Indian people and only trying to promote oneself.

Office of Indian Education Fellowships

- The Fellowship Program under the Office of Indian Education is probably one of the most significant aspects of the Indian Education Act and one that has benefitted a great number of Indian graduate students across the country. However, some Indian people have concerns about the Fellowship Program. The application itself needs to be more specific regarding who is eligible to receive these fellowships. The criteria for selection should be more stringent than they currently are. From the standpoint of the questions asked on the application, any graduate student of any race or ethnic group could probably write statements about their commitment to working with Indian education and Indian people after graduation. Anyone can write those kinds of statements; the problem is assuring that this commitment is undertaken.

  I suggest there be an obligation to the Indian community for the recipients of these fellowships. For example, people who receive fellowships for three or four years to complete medical or law school should be required to work with the Indian community for the same amount of time the fellowships were received. If they choose not to, they should be required to pay back the money in the same amount of time the fellowships were received. The requirement to work with the Indian community does not have to be immediate; it could be within a certain period of time.

- Fellowship recipients should have some evidence of their degree of Indian blood, or proof of membership in a tribe. It is important that we have people who have tribal backgrounds and work with tribal people upon completion of their degree.

- Fellowship recipients are probably enticed into the public sector by higher salaries than they could get working with Indian people, but the point is they're using Indian monies to get their education rather than going to other sources and taking out loans. Anyone is free to do that, but if they are using Indian money, they have an obligation to Indian people. If it's mandated in an application and they sign an agreement, then there is some recourse.

- The people that I have known who have been fellowship participants are not necessarily involved with Indian people. A study was conducted to track fellowship recipients, but it has not yet been released. They know that recipients do have a high completion rate, but they aren't able to trace those people back into the community. It's very difficult to keep track of where those people are. One suggestion is for NACIE members to take responsibility to contact the fellowship recipients in their state or region and keep some kind of contact with them. We should let recipients know that we are out there and we support them, but we expect them to do something for Indian people. I think this really speaks to building the infrastructure of the Indian communities. We can keep track of these people and maintain connections because the Indian community is relatively finite.

- We have five resource centers right now and we're going to have a sixth that I don't think are being used as fully or effectively as they could be. This is one possibility for monitoring fellowship recipients because I don't think that the Office of Indian Education has the personpower to handle that load. There are 200 fellowship recipients all across the country and they have one person assigned to the fellowship program. We could use the centers or

- NACIE to help because these are people who are in the field dealing with Indian education daily.

- If an engineering major drops out from the University of Oklahoma, instead of giving the scholarship to another engineering student who may be attending Stanford or Georgia Tech, the scholarship stays at the University of Oklahoma. I don't think that is appropriate. If we are funding a student in engineering, that money should go to the next engineering student versus the next student who happens to be at that institution. This may be administratively difficult to do, but if we're going to meet the needs in the professional areas where we're funding fellowships, maybe we should look at the next person that's deserving or has ranked high in that particular area.

IV. Tribal Colleges

Recognition of the Need

- Tribal colleges on reservations provide an opportunity for success because they can work one-on-one with their students. Part of the advisement system has to be one-on-one because our community colleges are our stepping stones to Montana State University, Eastern Montana College, or even Harvard. Our advising and counseling really affects the retention of students. We counsel students not only for the present, but for future goals as well. This also aids in the retention of students in that they can set goals for themselves. It is important that students have personal meetings with faculty advisors who can help them choose the right career direction and select the right four-year college.

- American Indian students are comfortable going to schools close to home for a number of reasons: (1) they can combat homesickness because they are so close to home; and (2) they feel comfortable because other Indian students are in their classes.

- Having a tribal college at Crow Agency has affected the attitude of the young people in grade school there. The tribal college plays an educational role by introducing higher education to young people. The college also provides a math and science camp for two communities on the reservation to instill in young people the notion that they, too, can be mathematicians and scientists.

Expansion of Tribal Colleges

- I would like to see each institution offer four-year programs in addition to two-year programs.

- The students attending Salish Kootenai College will switch majors on the basis of a rumor that a four-year degree will be offered at that institution in order not to have to drive to the University of Montana which is 60 miles away. A lot of people do attend the University of Montana to get a four-year degree, but they stay on the reservation and drive back and forth every day.

- At Salish Kootenai, only one out of five students transfers to a four-year institution; that is why it is imperative for tribal colleges to move toward four-year degree programs. Interviews with students reveal that they would overwhelmingly prefer four-year programs for the tribal colleges.

- Several years ago Bacone considered becoming a four-year college. They did a feasibility study and found it would take about $7 million to make that transition. For a private college like Bacone, it would be very difficult. I don't know what the possibility would be with Haskell Junior College. However, many young Indian people have expressed interest in this possibility.

- At Haskell we established long-range goals that we call visions. One of our goals is to move toward offering a baccalaureate degree, but after hearing that figure of $7 million, I don't know. We know that it is expensive, but we think that with the cooperation of tribal colleges and four-year institutions, we could accomplish this.

- I would like to see the tribal college system strengthened and enlarged and available to more tribes than it currently is.

Control of Tribal Colleges

- Even tribal colleges, which are probably an example of the most revolutionary form of educational development, are still tied to non-Indian controls and external regulations. We have rules, regulations, and legislation. We have a certification and accreditation process that continue to be externally imposed upon us. Even though we talk about local control, we still have to maintain some standards that really are designed by and for somebody off the reservation. At Rosebud, we are trying to turn this around.

Relationships with Four-Year Institutions

- Salish Kootenai makes visits available to every student who wants to transfer to another institution. They take the students to the institution and introduce them to special services, Native American studies programs, and even the people within their desired major.

- There is a high success rate of tribal college students matriculating to four-year institutions because they become familiar with the system of higher education. They get the attitude that they are able to attend a postsecondary institution and be successful.

- I would like to see partnerships made between tribes and postsecondary institutions to provide students opportunities to do community-based research on our reservations and also be visiting professors at these institutions so that we can be role models for the younger students.

- Four-year colleges don't want to expend their resources for remediation or for a developmental year. This mindset of four-year institutions affects the issue of accessibility and who is going to end up at the community colleges. For instance, at a university near Haskell College, one professor said, "I am not a high school teacher; I'm a university professor. If you want to pay me $50,000 a year to teach high school, I think you're making a big mistake. The high school should be doing a better job, or those people should be taught elsewhere. They should be going to community colleges."

- Many tribal colleges are investigating or participating in cooperative agreements with four-year colleges and universities. One of the structural problems with this concept of two-plus-two is that it is really three-plus-two. The share of resources disproportionately places a heavy burden on the community college. As colleges and universities look at two-plus-two arrangements with community colleges, where most Indian students begin their studies, they must realize the burden of resources that it takes to address the developmental needs of

Indian students. There should be some understanding or sharing of resources in developing those individuals.

- Some partnerships function on a dual admission so that there is a dual involvement with the student from the time he or she is admitted at the community college until he or she attends the four-year institution. The possibility of dual admissions can strengthen institutional sensitivity to resource dedication. This structure is currently in place in one community college in Wyoming, and it is being investigated for several of the tribal colleges.

- The University of Wisconsin at Stevens Point has an agreement with Haskell Indian Junior College whereby those students who are majoring in natural resources can go to Haskell for their first two years and then automatically transfer to Stevens Point to complete a bachelors degree. These students become accustomed to college in a comfortable setting while completing their general degree requirements, and then fulfill their bachelors degree requirements in Wisconsin.

V. **Institutional Change**

- What is the possibility of having an all-Indian university where Indians could come as students and the staff would be all Indian? At Oglala Lakota College we have been working towards that goal and we've been in operation for 20 years now. We see a tremendous change in our communities as the students get their two- and four-year degrees. They are becoming more knowledgeable and they're questioning things. I see quite a growth on our reservation. Both Oglala Lakota and Sinte Gleska offer a degree in education at the masters level. It is apparent that both of those institutions have a specific interest in that level of education. There has been some talk about such a university, but it's just in the discussion stage.

- If postsecondary institutions are going to address the needs of Indian students, it's important that we elicit their involvement. This can be accomplished in the context of a planning process. For the last year and a half at Haskell we established a planning process and systematically received the input of students as well as alumni, faculty, and staff. We conducted surveys of the Indian communities that we serve. It is important to empower the people that we serve if we are going to have an education that addresses their needs. This is a thorough process that takes a lot of time because we are trying to relate the planning process to decisionmaking. I think it's incumbent on all institutions to do that.

- In the last 25 years, we've had any number of studies done on Indian people. However, to this day, nothing has ever come of them. I would recommend that at the conclusion of the work of the Task Force, a forum be established where educators can come and have a free exchange and dialogue with you regarding the issues that are brought out through these hearings. At Sinte Gleska College in Rosebud, South Dakota, we are initiating education forums at the community level because many people can not attend conferences or conventions such as this one. We have put together volunteer committees to work on the issues brought out at our forums. We may need to take the next decade and advance that in some kind of a forum for an institutional problem-solving kind of process with NIEA.

VI. Educational Programs

Programmatic Emphasis

- At Haskell we want to integrate multicultural education throughout our curriculum. There needs to be more research on how to systematically implement and evaluate a multicultural curriculum. To me, multicultural education is a philosophical orientation. It's a perspective that involves not just one course in Native American studies; it's integrated throughout the curricula. I saw a history textbook at a university that had all the information on minorities in one section and was color-coded. The same textbook also made the statement that Columbus discovered a new world. More research definitely needs to be done in multicultural education, especially as we're preparing our young people not only to retain their heritage and be successful in the Indian world, but also to be successful in the dominant society. I think we've got to be able to move successfully from one world to another and I think multicultural education is the answer. We need to recognize the value of diversity and reflect it in our curricula. We also need to avoid stereotypes of ethnic groups and sexes.

- The philosophy of the Navajo Community College in Arizona is based on the four cardinal directions--East, South, West, and North--in which Navajo traditional values and concepts are emphasized. All of our concepts and values are striving toward a balanced and harmonious person. The eastern direction is based on values of life; the southern direction is based on vocational skills; the western direction is based on social skills; and the northern direction is based on respect for nature and environment. This philosophy is used throughout the education process from preschool and elementary school up through high school and college. It is also used in drug and alcohol programs. We feel that a lot of our Indian people would be able to learn if they understood these values and concepts that lead to a balanced and harmonious life.

Curricular Materials

- Our textbooks do not tell the truth. They don't necessarily lie--they just leave out the truth. This not only affects Indians who are not hearing the truth about their history, but White students are also being deprived of the truth. As they grow up and go into college and then become adults, they are conditioned by what they have been taught. This is what I believe is really affecting Indian and White relations today. For example, textbooks say that 50 million buffalo were killed from 1829 to 1879 because of a mistake due to the railroads cutting across the plains. They never mentioned that when you kill the buffalo, you kill the Indian. I don't think White students would be offended to hear this; I think they would be surprised. Furthermore, I think that these students would look at Indian people with a new respect.

- Newberry Library undertook a couple of summer institutes with tribal college history teachers and some high school history teachers to identify certain points in history. They then produced a supplementary text to accompany the standard U.S. history text that often does not show the diverse contributions to history. The response of the students using that text is very heartening. It's enlightening to see one's own heritage reflected throughout different eras. The next step might be to actually integrate that material into the history text. There are so many other disciplines where this movement has never happened.

VII. Urban Indians

- Students who come from the reservations are culturally aware, culturally entrenched, and feel good about themselves and being Indian. Off-reservation Indians feel disenfranchised from their tribal or cultural identity. I find that the reservation students are more likely to be the stronger students in that they have a cultural base from which to work, and they work together very well as a group. I don't know how to bring the urban Indians into that. I feel them back away when I try to talk them into coming to student organization meetings or participating in events. It's mainly through the efforts of the reservation Indians who reach out to those students that we are able to attract some of those students. I think it's a real issue of cultural disenfranchisement of the urban Indian student.